CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Miscellanies.

From the Southern Intelligencer.

"RELIGIOUS DISSIPATION."

On the morning when your last number appeared, containing an article on "Religious Dissipation," I was sorry to hear some pious ladies express their uneasiness at its publication, and their fear that M's strictures would produce a bad effect. I am persuaded for my part that they are in the main well founded. I am sure they were well meant. I trust they will do much good. M. stigmatizes nothing but zeal without knowledge, and in this he follows the example of an apostle. Read what St Paul says on the retiring, modest place ladies are to take. Now, if any one supposes that the apostle or M. or myself think of commending indifference to the cause of religion, or preferring it to zeal, or preferring it even to zeal without knowledge, he is much mistaken. No! Zeal without knowledge is dangerous, but indifference is deadly. In this M. will, I doubt not, agree entirely with me and with all Christians.

As to the subject of religious and benevolent "action," as it is called, there are extremes on both sides. Wo to the professor of religion, male or female, who feels no interest in the cause of their Redeemer and will not "come up to the help of the Lord against the mighty." But to neglect wholly our own appropriate duties of a humbler and less showy kind for the sake of a more imposing career of engagements abroad, this every judicious Christian will censure, and this is what M. comments upon. I will now add two or three cautions to pious and benevolent ladies, which if they observe them, will put them beyond the reach of any thing M. has said or will ever say in the way of censure.

1. Leave no private relative duties unperformed for the sake of public efforts unless with the consent of your friends at home. Religious duties and engagements commanded in the word of God are imperative, as, for example, the Sabbath, but all human appointments of meetings, &c. are discretionary, and you must consider, when they interfere with domestic duties, which of the two had better be sacrificed. I know a mother, whose daughters sometimes leave her all the household affairs to attend to, and at her age it is no small burden. They are so anxious to seize on all religious privileges themselves, that they scarcely allow her the opportunities they covet so much.

2. Take time enough for retirement, meditation and prayer. You may be incessantly on the wing, you may run from meeting to meeting, you may urge the business of a dozen Societies, and after all, you will neither grow in grace nor in the spiritual enjoyment of religion; unless you secure some time daily, and that the freshest and best time of the day, for private reading, reflection, and communion with God.

3. No lady, especially no young lady, should suffer herself to be involved in any engagement abroad, without the advice of a judicious christian friend. Ask counsel of your parents, ministers, &c. as the case may admit, when any new engagement is proposed, before you resolve. To be encumbered with an endless round of prayer meetings and societies, from which you are afraid to break, lest you be thought wanting in zeal, &c. is the very evil M. opposes.

4. Stigmatize nobody who cannot go to all the meetings and join all the societies you are connected with. This savours of spiritual pride; it is uncharitable, it is unchristian.

I have already protested against any such construction of M's. or of my own views, as would be implied in urging the necessity of not being diligent in doing good. If there be any thing which makes me glory in the religion of Christ, it is that the whole spirit of that religion consists in doing good. Let no one then excuse his or her indifference, on the other hand, by any of the considerations here suggested. Far be it from me to excuse inactivity in doing good.—Some good people fear the effect of such remarks. Some indeed are in the habit of criticising sermons in the same way. They fear that the declaration of God's truth will do harm. I warn such Christians,—let them beware of pride and of "professing themselves wise." Yours, T.

TOTAL DEPRAVITY.

Calvinistic Doctrine of Original Sin, or Total Depravity stated.

That no suspicion may be entertained of exaggeration, or of a design to "set down aught in malice," the catechism composed by the assembly of divines shall be our guide. In that summary of christian faith the subject is thus treated.

"God created man in his own image; in knowledge, righteousness, and holiness; with dominion over his creatures. When God created man, he entered into a covenant with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

"Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

"Sin is any want of conformity to, or a transgression of the law of God.

"The sin whereby our first parents fell from the estate wherein they were created, was the eating the forbidden fruit.

"The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in the first transgression.

"The fall did bring man into a state of sin and misery.

"The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, the corruption of his whole nature, which is commonly called original sin, together with all the actual transgressions which proceed from it.

"All mankind, by the fall, lost communion with God; are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever. This constitutes the misery of that estate whereinto man fell.

"God, out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into a state of salvation by a Redeemer; and thus God did not leave all mankind to perish in a state of sin and misery."

Although the doctrine of original sin, as it is taught in most of the protestant churches in Europe, is essentially the same, yet they indulge to a variety in their amplifications. The *Walloon* churches, or those of the French protestants, for example, enlarge considerably upon the moral incapacity of man in consequence of Adam's fall. Thus to the question; "Are all our works so reprobated that they cannot merit any favour before God?" the answer is, "All the works performed by the natural man (*de notre propre nature*) are vicious in themselves, consequently they must displease God, and be condemned by him." *Minister;* "You say that before God has received us into his favour we cannot avoid sinning, as a bad tree necessarily brings forth bad fruit?" *Catechumen;* "Doubtless, for however beautiful our works may appear externally, they are inevitably sinful, because the heart, which God regards, is corrupt."

The German protestants tell us, in the Heidelburg confession, that we are naturally prone to hate both God and our neighbour; that we are totally incapable of any good, and inclined to every evil, before we are born again by the Spirit of God. It is asked of the catechumen, "Is not God unjust, when he requires of man what we are not able to perform?" and it is answered, "Not in the least. For God had made man perfect, so that he was able to fulfil the law; but he has deprived himself and all his posterity of this power, by listening to the suggestions of the devil." *Ques.* "Will God leave this disobedience and apostacy unpunished?" *Ans.* "By no means; but he will manifest his terrible wrath, both against original guilt and actual transgression; and be will punish both by a righteous judgment in time and in eternity; for it is written, *cursed is every one that continueth not in all things which are written in the book of the law, to do them.*" *Ques.* "But is not God compassionate also?" *Ans.* "Yes, God is compassionate, but he is also just; and justice demands that sin, which is committed against his infinite majesty, should be punished to the utmost; that is, with the everlasting punishment of both body and soul."

These, Sir, are the sentiments imposed upon us, by a conspiracy of fallible men, as the oracles of the living God! These are the glad tidings of salvation which a merciful Redeemer came to proclaim; God so loved the world, that he sent his Son to preach these horrours, from which the multitude cannot possibly escape! This is the last and best dispensation from him, who will not always chide, nor hold his anger for ever! If these doctrines be true, and if it be true that the Divine Being delighteth not in the death of a sinner, what insufferable violence must this vindictive justice commit upon the compassion of his nature!

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Not consistent with Scripture.

But it is time to inquire what foundation there is for this horrid hypothesis? A doctrine so tremendous, that it harrows up one's soul as we are stating it, ought to be established upon the firmest foundation. It ought to be proclaimed from heaven by a voice which all can hear, & no one misinterpret; and all the powers of natural reason, and the best feelings of humanity, ought to be brought into submission by some incontestible authority.

You confess that it is difficult to reconcile this doctrine with the principles of reason; but you think that it is taught in the Scriptures, and countenaced by the moral state of mankind. We will therefore first consider the evidence from Scripture, and inquire whether that be so convincing as to deserve being placed in competition with the powerful objections, which natural reason suggests. By pursuing this plan, your reluctance to attend to the voice of reason may possibly be subdued.

The doctrine of original sin, as stated above, pre-supposes the perfection of Adam's nature before the fall; teaches the depravity of human nature, in consequence of the fall; and the eternal punishment of the majority of the human race, in consequence of this depravity.

Respecting the first article, if we had been taught to understand by the perfection of his nature, Adam's innocence, and the rectitude of his disposition, simply, the position would have been admissible. He must have been innocent before he was guilty, and his dispositions upright before they were perverted. But much more has been understood. It has been asserted, that the powers and propensities of our first parents were vastly superiour to the present standard of human nature; once "beams etherial," now "sullied and absorbed." These, however, are mere phantoms of the brain, unsupported by a single proof. The sacred historian informs us, that God made man in his own image. *Catechisms*, not *Scripture*, have added in *knowledge*, *righteousness*, and *holiness*. Now the only instance upon record of knowledge, is, that of his having given names to the various animals, as they were brought before him, which is too circumscribed to be worthy of an encomium; and as to his righteousness and holiness, the Scriptures are perfectly silent. It is true, Adam was created with a thirst for knowledge, which induced him to eat of the "tree to be desired to make one wise;" but he manifested his ignorance, in not discovering the artifices of the evil one, and in imagining that he could improve his situation by disobeying the divine command.

The expression "let us make man in our image," has been variously interpreted. It has been considered by some as referring to the spirituality of our natures, or to our possessing an immaterial principle, in distinction from every other class of animated beings. Whoever admits this sense, must also admit that it is equally applicable to the offspring of Adam, in their present dishonoured state. This, of consequence, is not the high dignity forfeited by the fall. Some imagine, that the expression relates to the exalted powers conferred upon man, in distinction from the lower creation, by which he is rendered capable of mental improvements and mental enjoyments. In this sense also, is the term applicable to the offspring of Adam, even in these days of their supposed degeneracy.

The Scriptures themselves obviously confine the expression to the universal dominion given to the human race over all the other creatures of God. "And God said, let us make man in our image, and after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth; so God created man in his own image," &c. In consequence of this wonderful superiority in his mental powers, is man become the sovereign of creation, and able to render every part subservient to his will. He is able to subdue the strength of the strongest, and bow their necks to his yoke; he arrests the flight of the swiftest, and exceeds by his inventions, the craft of the crafty. "He has more wisdom than the fowls of the air, and more understanding than the beasts of the field;" and thus may he be viewed as the vicegerent on the earth, the representative of the Universal Sovereign. This interpretation is also as applicable to the offspring of Adam, as to their first parent. In no sense, therefore, can the passage be confined to that state of high perfection ascribed to Adam during his innocence; and yet it is the strongest argument in favour of the position, that has ever been adduced.

From Cogan's Letters to Wilberforce, in Sparks' Essays.

Worthily to love, and fondly to devote ourselves to the happiness of another, who deserves our high regard, is not condemned by religion. It is not even a weakness which it permits and deplores; but a virtue which it sanctions and commands. And the heart that is deceived or betrayed, need not augment its anguish by self-reproach. Love is not only an innocent but a noble passion. When guided and controlled by religion, it is the germ of all social virtues—the cement and the solace of the various relations of human life. When rewarded with the hallowed possession of its object, it strews the path of duty with flowers, and scents the air with fragrance; when unfortunate, and ill-requitted, it becomes, absorbed in high and holy principles; investing resignation with unwonted sublimity, and extracting from earthly disappointment, the calm satisfaction of heavenly hope.—The process by which it is thus transformed, may impair the fragile tenement in which it is enshrined, and the dross of mortality, in such a furnace, may melt away into its kindred earth; but the soaring, unrobed spirit, returns to God who gave it, and at last enjoys repose where it first derived existence.

Nothing is so mighty and at the same so timid, as the first youthful passion, before it is revealed to its object. It absorbs and governs the entire being, and holds in its tenacious grasp, both character and destiny; yet can the lightest footstep in a moment vanquish its most determined purpose, and the sweetest look make it quail with unutterable terror.

The progress of the lava is not so rapid as to prevent the escape of those who fly before it; but, like time, it overtakes the imprudent and aged, who, remarking its heavy and silent pace, think there is no difficulty in avoiding it.

SCRIPTURE ILLUSTRATIONS.

Gen. xxxiv. 12. "*Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife.*"—It was usual for the bridegroom to give to his bride or her father a dowry or portion of money or goods, as a kind of purchase for her person. That this was the custom among the Greeks and other ancient nations is abundantly evident from Homer and other classical writers. But the practice is still continued in some of the Asiatic countries. "The modern Arabs, who live under tents," observes De la Roque, "purchase their wives; and fathers are never more happy than when they have many daughters. This is in many cases the principal part of the riches of a house. Accordingly, when a young man would treat with a person whose daughter he is inclined to marry, he says to him, 'Will you give me your daughter for fifty sheep? for six camels? or for a dozen cows?' If he be not rich enough to make such offers, he will propose the giving her to him for a mare or a young colt: considering in the offer the merit of the young woman, the rank of her family, and the circumstances of him that desires to marry her. When these preliminaries are agreed upon on both sides, the contract is drawn up by him who acts as cadi, or judge, among them."

Thunberg alludes to the same practice as still prevailing in Japan; and observes that the more daughters a man has, and the handsomer they are, the richer he esteems himself; it being the established custom for suitors to make presents to their father-in-law before they obtain his daughter.

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Gen. l. 10.—"*They mourned with a great and very sore lamentation.*"—"This," observes M. Chardin, "is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or grief are properly transports, and their transports are ungoverned, excessive, and outrageous. When any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times and continues many days, according to the strength of the passion. Especially are these cries long in case of death, and frightful; for their mourning is downright despair and an image of hell. I was lodged, at Ispahan, near the royal square. The mistress of the next house to mine died at that time.—The moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry that I was quite startled, and it was above two hours before I could recover myself. These cries continue a long time, then cease all at once; they begin as suddenly at day break, and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine. This enraged kind of mourning continued for forty days; not equally violent, but with diminution from day to day. The longest and most violent acts were, when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects.—You are not, however, to suppose that those who were ready to split their throats with crying out, wept as much; the greater part of them did not shed a single tear through the whole tragedy."

ELOQUENCE OF SHERLOCK.

Bishop Sherlock, in one of his Sermons, has the following fine remarks in comparing our Saviour with Mahomet:

"Go," says he, "to your *natural* religion, lay before her Mahomet and his disciples arrayed in armour and blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, the miserable distress of all the inhabitants of the earth. When she has reviewed them in this scene, carry her into his retirement; show her the prophet's chamber, his concubines and his wives; and let him hear him allege revelation and a divine commission, to justify his adultery and lust.—When she is tired of this prospect, then show her the blessed Jesus, humble, meek, doing good to the sons of men. Let her see him in the most retired privacies, and let her follow him to the mount and hear his devotion and supplications. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross; let her view him in the agony of death, and hear his last prayer for his persecutors:—*Father, forgive them, for they know not what they do.* When Natural Religion has thus viewed both, ask her which is the prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the centurion, who attended at the cross. By him he spoke, and said,—'Truly, this man was the Son of God!'"

This, says Blair, is more than elegant; it is truly sublime. The whole passage is animated; and the figure rises at the conclusion, when Natural Religion, who was before only a spectator, is introduced as speaking by the centurion's voice. It has the better effect, too, that it occurs at the conclusion of a discourse, when we naturally look for most warmth and dignity.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JULY 9, 1824.

Camp Meeting. A Methodist Camp Meeting, was lately held at Westmoreland, N. H. There were about 40 preachers present. The meeting was continued from Sunday morning, June 13, to Saturday 19th. One of the ministers of the connexion has given an official account of the transactions. The following paragraph is from the account:—

"Some will expect a statement of the hopeful converts; of this, I can only say, we probably had a score or two of souls brought to Christ, besides a considerable number of backsliders reclaimed, and believers renewed in love. But this I think is certain, for two or three days we have had a powerful work of reformation in the encampment."

We introduce this for the sake of expressing the apprehension which we sincerely feel, that our brethren of this denomination attach too great importance to the "reformations" which are produced on these occasions. We make these remarks, not from any want of deference to the character and feelings of this well-disposed, active, and charitable class of christians,—but from a real conviction of the danger there is, that many may be led to rely on the saving efficacy of their first impressions and exercises, and in this manner to mistake what we think should be considered as only the commencement of the work of religion, for the completion of it. We fear that the preachers of this persuasion are not themselves sufficiently apprehensive of this danger, and that of course they do not guard their hearers against it, as they otherwise would, and as it seems to us their religious welfare requires. The paragraph which we have quoted is certainly adapted to confirm this impression. Among the "score or two of souls brought to Christ," there were probably some who received valuable impressions which may prove permanent. Yet it seems to us very improper to speak of these as "brought to Christ," *i. e.* as fully redeemed from the vanities and vices of the world, till they have had opportunity to prove the strength and efficacy of their good resolutions and principles, by a fair period of trial, especially if they have been previously immoral and vicious.

And what satisfactory evidence is there, or can there be, from the professions at a camp meeting, that backsliders are reclaimed? If a man has broken his solemn vows of allegiance to Jehovah, by a manifest violation of his laws, and by acts of open wickedness,—which certainly must be meant by "backsliding,"—what propriety is there in speaking of him as *reclaimed* till he has opportunity to prove, by a long course of virtuous conduct, that he has indeed forsaken his iniquities, and effectually chosen the better part? Nothing does so great detriment to real religion, as the establishment of false tests,—the impression that a man may, by a certain course of mental exercises, be in a moment redeemed from the utmost hopelessness in his moral condition, to an undoubting certainty of everlasting salvation. This seems to us to be the sentiment inculcated by the paragraph we have quoted. As we cannot but deem it a dangerous one,—and one, which, our Methodist brethren, if they would seriously reflect upon it, would themselves look upon with apprehension, for it is not to be doubted that they are most sincerely aiming at the promotion of good morals, as well as zealous piety. The ground of complaint and the danger seems to us to be, that they lay too great stress on certain feelings and excitements, and insist too little on the necessity of testing their genuineness by a suitable period of trial.

We doubt not these remarks will be candidly received, for, as we have before said, we have no hostility of feeling toward the class of Christians to whom we have alluded, and only wish by these suggestions to make known to them the apprehensions which are entertained, relative to the tendency of their proceedings, by the best friends of a sincere and rational piety.

Key to "No Fiction." In the last number of the Boston Telegraph there is an article headed "Key to No Fction," in which it is stated that the writer is the Rev. Andrew Reed, Secretary of the London Orphan Asylum. We are told that Lefever is a Mr Barnett, of London, and that Douglas is no other than the writer of the work.

We are told that the apparent reformation of Lefever has not proved real. He has lost his place as Assistant Secretary of the Orphan Asylum on account of his irregularities, and Douglas himself has almost given him up in despair.

The author has been severally censured by the British Review "for publishing, even under a fictitious name, the private history of an individual, his own consent not having been previously obtained."

Progress of Unitarianism. The following extract of a letter from the interior of New-York, gives pleasing evidence of the general prevalence of a spirit of free religious inquiry, and strengthens the belief that whatever opposition truth may encounter, it must finally prevail:

"Our Congregation is increasing this season, and Unitarianism is making a sure, though a slow progress in this quarter; and I rejoice that the set time to favour Zion seems to have come; for how many excellent and holy men desired to see the *things* which we see, and saw them not. God's word will not return to him void, but shall accomplish its object, and this has been, and is, the consolation of every Unitarian confessor."

We have also just received, a letter from the south westerly section of New Hampshire, in which it is stated, that "Unitarian christianity is diffusing itself rapidly in that region."

We take this opportunity also to acknowledge the attention of our respected correspondent, at New-London, and to express our entire coincidence of opinion, on the importance of a new tract.—The article from the West, alluded to in the letter, will be noticed on a future occasion.

Evangelical Missionary Society. We have great pleasure in acknowledging the receipt of *seventy dollars and twenty-six cents*, as the "eighth payment of the Female Association in the Rev. Mr Brazer's Society [in Salem] in aid of the Evangelical Missionary Society."

It is due to the memory of a much honoured name, to say, in the words of the letter which accompanied this donation, that "this Association was formed by the influence of the late lamented and beloved Mr Abbot, who took a deep interest in the object of the institution."

P. S.—Some other payments of annual subscriptions, &c. have been received, which will be particularly acknowledged on a future occasion.

New Unitarian Society. A new religious Society has been lately formed in Salem, and the Rev. Henry Colman, formerly of Hingham, has accepted an invitation to become their pastor. A brick church is immediately to be erected for their use on Barton square.

We understand that on Sunday evening the 11th inst. after the regular services of the day, a Sermon will be delivered at the North Meeting House in Salem, by the Rev. Mr Walker, of Charlestown, before the *Salem Female Charitable Society*.

American Tract Society. This institution issued during the last year ten million pages of tracts. It received in the same time one hundred and seventy-five auxiliaries, and established a large number of new depositories, of which twenty-one were out of New-England, and fourteen beyond the Alleghanies.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

We often hear it said, that speculative truth is in itself of no value,—that sentiments are not important, except as they influence and are connected with good practice,—that a pure spirit is to be preferred to an acute mind.—Though these remarks cannot be admitted without some limitations, I suppose that no one will deny, that eminent virtue is incomparably more desirable than accurate belief; and that disinterested and magnanimous principle will atone for many intellectual deficiences. Still, in the ardent devotion to an enlightened faith, and to enlarged and generous views of the objects of the christian revelation, it is to be feared that many sacrifice what is, certainly, of far higher moment than any or every form of human speculation,—I mean the pure, and affectionate, and heavenly temper which should mark the disciples of Him who was meek and lowly in heart.

I do not here allude to those who consider their own peculiarities of belief as inseparably connected with the safety and virtue of the soul; and all who dissent from them, as necessarily exposed to the displeasure of their Maker, and unworthy of the confidence or favour of their brethren. I doubt not, there are many who think they are doing God service, by casting out as evil the names of christians, who are deficient, not in piety, but in party zeal,—not in love to God and benevolence to man, but in attachment to sects and schools and systems, devised by perverted human ingenuity. These I would not attempt to convince of their mistake; the task, I fear, were an hopeless one; for nothing is so pertinacious,—nothing so impenetrably closed and barred up against all improvement, as sincere and honest bigotry. I would leave them to the goodness of that kind Parent, who looks with pity on the erring, and who, I doubt not, will overlook their defects in charity, which arise from the false influences to which they have been sadly and unconsciously exposed.—The broad light of heaven will teach them their error; and show them, high in the favour and friendship of God, clothed in white robes, with palms in their hands, those meek spirits who are now rejected from their communion and their charity.

But I speak of the danger to which those of us are exposed, who do not identify what is most valuable and essential in the christian faith, with any of the popular dogmas of the day,—who do not believe many of the sentiments which are warmly and loudly insisted upon by some christians,—who think that the great, saving truths of our religion are very few and very simple, and easy to be understood, and are enjoyed, in some degree, by all classes of believers. We too, though we disclaim all bigotry and spiritual pride and complacency in our own superiority, are not free from dangerous and painful hazards. If we do fall into this great sin, we are more inexcusable than others. It is certainly a lamentable sight, to witness any whom we regard as the disciples of our common Saviour, and heirs of a common immortality, closing their hearts and affections against those, who should be received as friends and brethren in Christ. But for some, in the sight of God, there may be palliation. For us there is none. And I do not hesitate to say, that no consistent and well informed christian can be guilty of this miserable attachment to the interests of a sect; this paltry preference of a few, to the welfare and happiness of the whole. The young and unpractised—especially when first blest with the pure light of truth—may, I well know, be violent and rash. But, though the ardent emotions of youth may, for a season, lead away some good minds, some sincere and enlightened christians—when time has laid his chastening hand on the brow and on the heart, they will learn to sympathize with the weakness and to pity the infirmities of their brethren.

A great danger, to be apprehended by the liberal christian, to his own moral improvement, is an undue exultation in the progress of what he deems better and more generous views of religious truth and duty. He cannot doubt that a sound and enlightened faith is better, beyond comparison, than error. He cannot underrate the worth of truth. He knows that speculation affects practice; the sentiments of the mind touch deeply the feelings and the affections; they influence man's character and destiny. He rejoices at seeing truth arising from the dust, and gathering her strength, and going out to the contest and to victory. He knows that she is powerful, and will overcome her enemies and establish for herself a strong hold and a dominion in the world. He rejoices from his soul in the thought, that she has gone forth conquering and to conquer,—that many pernicious errors are crumbling away, one after another, at her touch,—that she has unriveted the fetters of the mind, and that liberty is now proclaimed to the captive, and the prisoner may now go free. He looks at the progress of posterity in moral excellence and the spirit of the Gospel, with far less to obstruct their path to christian perfection, than he has had to encounter; and while this goodly and glorious prospect blesses his eyes, his heart responds in grateful adoration to his God. A degree of enthusiasm for his own opinions may thus be enkindled, and—such is the waywardness of our best affections—this enthusiasm may hinder the performance of some of his most indispensable and sacred duties. It may interfere with those feelings of kindness and benevolence, which he is required to cherish towards his opponents.

He believes that their opinions in many instances are contrary to reason, as well as to Scripture. A temptation arises from this circumstance. It may dispose him to indulge in remarks of unbecoming levity or of heartless sarcasm. I have heard from the lips of one christian, language concerning another christian,—a fellow heir of the favour of eternal life—that was, to the last degree, offensive and disgusting. I have known the piety of, weak, indeed, but devout and earnest christians, spoken of in a manner incompatible with the respect always due to piety, however mistaken.

But to a mind of correct feelings, the weakness of others can never be the subject of sportive ridicule or rash censure; it demands our sorrow rather than our anger; certainly our pity, rather than our contempt. Let the misrepresentations of those who speak evil of things, concerning which they are ignorant, be exposed. Let their arguments, when they are unsound, be refuted. Let the consequences of their error be pointed out. But never let the unhallowed voice of sarcasm, or the sounds of cold and unfeeling ridicule be heard against those who—however mistaken, however unenlightened—are the sincere followers of our blessed Saviour.

The patience and good temper of the liberal inquirer are often put to the test, by the treatment he receives from those who do not understand his motives, and who will not hear his reasons. After a serious and attentive examination of the divine oracles, he forms his opinions on the nature and design of the religious system which they develop. He values his religion above everything which the world can afford. Take this away from him and he is wretched. He clings to the revelation which the Father of Mercies has made of himself, as the only hope of consolation. His highest prospects of happiness are built on this foundation. It is inseparably connected with his most holy feelings and thoughts. He has received christianity neither from the traditions of his fathers, the blind zeal of the fanatic, nor the weak terrors of the superstitious. He has studied its evidences. He has examined well its claims. He has felt the sublime elevation of its morality. He has been touched with the deepest admiration, the most heart-felt veneration and love, when contemplating the holy and beautiful character of the Divine Saviour. He believes this religion to be from God, with the energy of undoubting conviction. He feels a moral certainty in the fact, that Jesus is indeed "that Prophet who should come into the world," the Anointed Messenger and Son of the Most High; and on the truths and principles he has made known, are placed his hopes of a joyful immortality. Now, he may be told by another professed christian, that he has no claims to the title of a disciple of Jesus; and that continuing in his present belief, he must perish everlastingly. He may be rejected by those with whom he would participate in the most affectionate and delightful ceremony of our simple religion; and be told that this is a solemn mystery, and not for such as he is; but for those who believe more than he does, of the peculiarities of christianity; for those who have drunk more deeply into the mysteries of regenerating grace and of electing love; that the consecrated symbols which he regards as designed merely to recal the affecting recollections of that Friend who laid down his life for us, are for such only as attach to them a sacred and dreadful efficacy; he may, when expressing his own confidence in the promises of christianity, be rudely reminded that he is no better than a heathen philosopher; that his virtue is superficial and hollow; his piety defective; his love to God all a delusion; and his love to man, nothing but the effect of natural sympathy, which will not stand the day of trial. He may be branded as an heretic and an enemy of God; the uninformed christian may be told to beware of him, for he is suspected and dangerous; and many a good and affectionate heart may be thus embittered against him, and led by the current of popular feeling to join against him in the general cry.

And who will say that this is not a fiery trial to the good temper and christian meekness of a man of generous feelings and elevated sentiments? But let this trial be endured with patience and with hope. It is not without alleviation. There is a consoling appeal from the uncharitableness and pride of man to the all-seeing goodness of God. His eye is upon the sufferer and the afflicted. He tempers the cup of bitterness with a father's love. And the cup which our heavenly Father has given us, shall we not drink it? It is designed for our improvement. We need this discipline. It is sent to make us better. This may be the suffering assigned us to teach us to feel for the woes of our brethren,—to remember that this world is not our rest,—and that there can be no permanent refuge for the sorrowing and weary soul, but in the approbation and protection of God.

They who are called to suffer persecution, in any of its forms, for the truth's sake, are favoured with the most sublime motives to perfect and continual virtue. They are happy who endure. There is a high degree of moral grandeur, in bearing patiently the storm of calumny and outrage, which beats upon their heads, who are steadfast and unshaken in the cause of righteousness and truth.

These remarks may seem ill-timed. The period is past, it may be said, when any are injured for conscience's sake. We, who live in the quiet and calm retreat of pure christianity, may think so; not suffering ourselves, we may be blind to the trials of others. But when we look abroad, we find that darkness is still contending against the light. The shadows are fast fleeing away, but the coldness and gloom remain. The spirit of intolerance is not yet extinct; and though we are, perhaps, witnessing its last expiring efforts, they are like the desperate struggles of a strong man.

Let those who are called to sustain these conflicts, keep the consolations of christianity present before their minds. They are not alone; they have the example of the wise and good, who have suffered for the truth in other ages; they have the sympathy and respect of the enlightened disciples of Jesus; they have the friendship of the blessed Saviour, who knows how to pity them who are in trial, since he was in all points tried as we are,—who is now the Advocate of his suffering friends, who, like him, are going up the steps of sorrow to their Father's Throne. They are not alone, for their Heavenly Father is with them.

They are a spectacle to the world, to angels, and to God. Their souls are in his hand, and, having suffered here for a little season, they will enter the gates of the heavenly city, with songs of joy and everlasting gladness. C.

[By request.] *For the Christian Register.*

WHAT IS TRUTH?

Perhaps no subject in religion has of late been more discussed, than that which regards the various views which are entertained of the character of the Lord Jesus Christ. A small volume of Sermons has lately been published by Cummings, Hilliard, & Co. entitled, "Sermons illustrative of the influence of a life according to the Commandments, on our idea of the character of the Lord; written by Mr Th. Worcester. It may be gratifying to some to learn, that the doctrine of the Lord is here treated as a strictly practical subject; for practcal sermons are often said to be equally acceptable to persons of all denominations.

The object of these sermons seems to be, to show that the true and only mode of approximating to correct views of the character of the Lord, is by doing his commandments. That in proportion as we do them from the heart, we shall see the Lord in his true character. Their natural effect would be, if any, to change the whole complexion of the present controversy on the point. This view of the subject is certainly something new, and proposes a mode that is at least perfectly safe in its application. R.

For the Christian Regist

ORDINATION.

On Wednesday, June 30, Rev. Calvin Lincol from the Theological School, Cambridge, was orda the Minister of the First Congregational Church Society in Fitchburg. The services on the occ were as follows: 1. Introductory Prayer, by Rev Brooks, of Hingham. 2. Anthem. 3. Sermon, by Dr Ware, of Cambridge. 4. Consecrating Pra by Rev. Dr Lowell, of Boston. 5. Charge, by Dr Bancroft, of Worcester. 6. Right Hand of lowship, by Rev. Mr Damon, of Lunenburg. 7. Ad to the Church and Society, by Rev. Dr Thayer Lancaster. 8. Anthem. 9. Concluding Prayer Rev. Mr Francis, of Watertown. 10. Hymn. Benediction, by Rev. Mr Lincoln, the Pastor ordai

The various services of the day, from the solem and truly liberal spirit which characterized them met the approbation of a very large and respect audience. We do not recollect ever to have present at an ordination where the circumstances more calculated to interest our feelings, and to forth our warmest sympathy. The uncommon una ity and zeal which the Society have manifested i settlement of their pastor, and the promptitude which he has reciprocated their affections, and plied with their wishes to devote himself to the of the ministry among them, were indications of mutual interest in each other, and in that gospel w he is to dispense to them. The perfect harmony good will that pervaded the Council, which was lected in a great part from the immediate vici while it assured us that the spirit of Christianity operative among them, convinced us, that the yo Pastor, in these his days of inexperience and would never lack friends and counsellors to anim and aid him in his arduous duties. And, finally, truly christian and catholic spirit of the Pastor o other society in the place, and the sincere joy which he welcomed the introduction of another fel labourer into the vineyard, inspired us with the confident expectations, that however different be the sentiments of these ministers of Christ, an their respective flocks, they will always be actu by the spirit of their divine Master, and thus "shal men know that they are his disciples, by the which they have one for another." We trust entering upon the ministry, with such encoura prospects, Mr Lincoln will be enabled to rende sential service to the cause of virtue and pure relig And though removed from the scenes of his childh and of his education, from the friends who have the companions of his studies, and of his joys, from the fellow-labourer, who, on the same day, inducted into the same solemn office, he will feel loss of their presence supplied by the assurance their sympathy is with him, and that both he an friends who are engaged in the same holy pur will best recommend themselves to each other's a tion and esteem by the zeal and constancy with w they labour to diffuse the glad tidings of salvation

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We regret to learn that the plan of Colonization to Hayti is looked upon with jealousy, and is violently opposed by some of the pretended friends of the blacks at the south. The Portsmouth Journal has the following statement of the proceedings in New-York:—

"As soon as these facts were known, a special meeting of the managers of the New-York Auxiliary Society was held, in which certain resolutions were passed disclaiming the correspondence of Mr Dewey, and denouncing the plan of emigration to Hayti as contrary to the known wishes and interfering with the great national objects of the American Colonization Society; and requesting the immediate removal of Mr Dewey from his agency.

"About the same time, a large and respectable meeting was held in New-York, in which after a free communication of opinions, and after hearing the plans and objections of the Colonization Society stated in their full strength by Mr Mercer, of Virginia, who had been invited to attend for that purpose, it was resolved to establish a new Society to promote the emigration of the blacks to Hayti; and a committee of twenty-five persons was appointed to carry this resolution into effect."

This statement in the Journal is accompanied by the following remarks:—

"There is but one opinion at present—at least in profession—respecting the evil of slavery. It threatens our national ruin, and that at no distant day, if suffered to increase. We have at present about two millions of slaves in the United States, and not far from three hundred thousand free negroes; and both classes are rapidly increasing. It would seem therefore a dictate of common sense, to adopt any and every expedient to remove a single slave from the country. The Colonization Society has planted about 150 negroes on the coast of Africa; and, thus far, have done well; but while they have been doing this, at least one hundred and fifty thousand slaves have been born in the United States. And yet the moment a proposal is made to transport six hundred negroes to Hayti, a complaint is made that it 'interferes with the great national objects contemplated by the American Colonization Society.'

"There is in truth something about the American Colonization Society which we cannot understand.—As defended by the able writer in the North American Review, its design appears not only praise-worthy but practicable. But when we find the advocates for slavery in Missouri among its zealous friends—when we find it encouraged and patronized in South Carolina, a state that has passed a law to sieze free negroes and sell them for slaves; and in Charleston, a city that has made it penal to teach a slave to read or write;—and now, when the members of the Society think it necessary to dismiss an agent because he has corresponded with the free government of Hayti—we cannot prevent a lurking suspicion that all is not right. *Timeo Danaos.*"

We know not how any well-wisher to his country can oppose such an opening for colonization as is presented at Hayti. It gives to the blacks a choice of residence and will be voluntarily sought by thousands who could never be induced to go to Africa. The colonization of Africa may still proceed, though we contend that it should never stand as an obstruction of any fair measures which promise more success in freeing the country of its black population. We consider the increase of the black population as an evil of portentous magnitude, and as demanding the most serious attention of every well-wisher of his country.

SHAKER SOCIETIES.

The first and one of the largest is at New-Lebanon, about 2 1-2 miles south of Lebanon Springs, in the county of Columbia, state of N. York, 25 miles south-east from Albany, and contains between 5 and 600 persons. One at Watervliet, 7 miles north-east of Albany, containing upwards of 200 members; one at Hancock, Berkshire co. Mass. of 300 members; one at Tyringham, in the same co. containing 100 members: one at Enfield, Hartford co. Conn. containing about 200 members; one at Shirley, Middlesex co. Mass. containing 150 members; one at Canterbury, Rockingham co. N. Hampshire, containing upwards of 200 members; one at Enfield, N. Hampshire, containing 200 members; one at Alfred, Maine, containing 200 members; one in New-Gloucester, Maine, containing about 150 members; one at Union village, Warren co. Ohio, containing nearly 600 members; one at Watervliet, Montgomery co. Ohio, containing about 100 members; one at Pleasant Hill, Ken. containing between 40 and 50 members; one at South Union, Logan co. Ken. containing between 3 and 400 members; one at West Union, Knox co. Ind. containing upwards of 200 members. Most of the societies contain a number of large families, and each family is provided with one or more large and convenient dwelling-house, and work-shops. In each Society there is a house for public worship, and an office for the transaction of business. Their employments are agriculture, horticulture, and domestic manufactures, which furnish a variety of articles for the market.

MERRIMAC FACTORY.

This is the most flourishing and promising establishment of the kind in the United States. The exclusive object of the Company is the manufacturing and printing Cotton Goods or Calicoes. About 500 pieces or 2500 yards are turned out daily. None, however, have yet been prepared for market, the stamping Factory having not been in operation. One Factory only is now in operation, in which are employed about 200 females. Another Factory, together with the Printing and Dyeing Works, and the machine shop, will be in full operation in the course of a few months, which will require at least one thousand hands. The population of this village, which previous to the establishment of this manufactory, was a mere wilderness, is now about one thousand. The street on which the dwelling houses are erected for those employed in the Factories, is very handsomely located, being about half a mile in length and fronting a Canal, which conveys the water to the Factories from the old Pawtucket Canal, which was originally made for the convenience of navigation around the Falls, which has been widened and the locks undergone a thorough repair. Another Canal has been projected on which the ground has been staked out for 9 more Factories; 2 it is understood will be erected each successive year. The water privilege surpasses, perhaps, any in the United States, and is estimated sufficient to employ 50,000 persons. Several elegant dwelling houses have been built, and a stone Church is now nearly finished. The plan of the whole work is very judicious and conveniently arranged, and does honour to the projectors.—*Chelmsford pa.*

WEST INDIES.

The accounts from these islands, though not abundant in details, are interesting, because, as it appears to us, they are of a portentous character. Every thing seems to indicate the approach, in those insular colonies, of the dissolution of old connexions, if not of the very bands of society. There are three parties, whose interests are radically at variance, viz: those who advocate the plans of parliament for the melioration of the state of the slaves, the resident planters, and the colored people. If the planters would second the efforts of parliament for the gradual improvement of the character and condition of their slaves, backed as they would be by the power of the mother country, the bloody horrors of another St Domingo insurrection would be prevented; but such is the pertinacity with which they seek to perpetuate the degradation of the negroes,—such is the intemperance with which they oppose the plans of parliament, and the violence with which they treat all who are found among them for the purpose of aiding those plans, that they are likely to precipitate revolt, and bring on prematurely and with an unnecessary aggravation of calamity, the terrible desolations of a servile war.

Piracies and murders have become so frequent as to excite no surprise. But, though expected as a matter of course in every account from that quarter, yet the frequency of their occurence is not only proof of the feebleness of law, but also, of the general prevalence of a spirit of fierce discontent which is fast preparing the way for a revolution and for the erection of new institutions after they shall have been sufficiently steeped in blood.—*Troy Sentinel.*

GENERAL INTELLIGENCE.

Destructive Fire. A fire broke out on Wednesday a little before one o'clock, in a carpenter's shop, at the corner of Chesnut and Charles-streets, and as there was unfortunately, at the time, a high wind, and everything around was dry, the fire spread with unexampled rapidity to the adjoining houses, and raged with the utmost violence, for upwards of 4 hours. It proved the most destructive fire that has been known in the city for a great number of years.

Two houses on Chesnut-street, six on Charles-street, and six on Beacon-street were entirely destroyed, making fourteen large and elegant brick dwelling houses, besides the adjoining out-buildings. A seventh house on Beacon-street was considerably burnt, and a large number were greatly injured by the removal of doors, windows, chimney-pieces, &c. The injury sustained by the furniture, must have been great, on account of the hasty manner in which it was removed.

We heard some complaint that the fire was not sooner subdued; but we think it rather a subject of surprize, that with such a wind it was subdued at all.—The greatest praise was due to the enginemen, and the great body of citizens for their spirited and persevering exertions in extinguishing the fire.

We wish here respectfully to suggest what seems to us a great deficiency in our apparatus for subduing fires, *i. e.* the want of *suction hose* for supplying the engines with water. This want was particularly felt at the fire in Franklin street, as well as on this occasion. It seems to us also, that we need two or three engines of greater power than any we now have, the Cataract excepted. We are told that there is an engine at Providence, of much greater power than any in this city.

Faneuil Hall Market. The City Authorities have taken the whole concern in the new market, and improvements determined on East of the present market—and have purchased nearly all the estates connected therewith, making payment, generally, in a 5 per cent. stock. It is supposed all the buildings will be taken down the ensuing fall. The whole plan will afford much employment to mechanics, &c.

The Rhode Island Convention dissolved on Saturday last, after a fortnight's session. They have adopted a written constitution which is to be submitted to the people for acceptance in October next. Three fifths of the votes are required for its adoption.

The Edwardsville Spectator mentions the fact of three families, with slaves, having passed through that place, *from* Missouri, on their way *to* Kentucky or Tennessee. The reason assigned is, that the climate of Missouri is too cold for the profitable employment of slaves.

Valuable Improvement. A machine for making shingles was invented a few years since by Willard Earle, of Athol, (Worcester county,) which he has so far improved that it bids fair, soon, to entirely supersede the present mode. The machinery, which is propelled by water is easily kept in repair, and may be managed by boys, as no part of the work is laborious. By it one person will make 3 M. shingles per day. But the greatest advantages to be derived from this improvement consists in the better quality of the work and in the great saving of timber. The shingles made by these machines are all of an uniform thickness, and are made so perfectly true that a man will lay at least a third more, per day, than of the common kind, and the work, when done, is better and more uniform.—We understand that ordinary lots of timber will make twice as many shingles in this, as in the common way, there being no waste made, and timber which cannot be worked in the old way, such as bass wood, pine that will not split, &c. may be wrought by these machines to equal advantage with the best of timber.—A single machine requires less than a fourth part of the power usually applied to a grist mill.

The inventor has taken a patent for his improvement, and, we are informed, has orders for machines faster than he can supply them. A considerable number are in operation, and give unusual satisfaction. *Mass. Spy.*

New Mode of Tanning. The Worcester papers mention a new process for tanning leather, invented by Capt. Charles Munroe, of Northborough, by which leather of the first quality is manufactured. A sample of calfskin was tanned in ten days. By the same process heavy upper leather is thoroughly tanned in from 25 to 30 days, and dry hide sole leather in 90 days. Several individuals, extensively engaged in tanning, have adopted this mode, and are perfectly satisfied of its superiority. By it, the expense is somewhat reduced, and the capital employed may be turned much oftener than in the old way. Sole leather may be tanned three times, upper leather six times, and calf skins nine times in a year, in regular business, with no danger of failure or injury to the leather. The liquor for tanning is used cold. Capt. Munroe has obtained a patent right.

Emigration for conscience' sake. Rather than continue exposed to the Militia Laws of New-York, the shakers of Watervliet, liable from their age to do military duty, have migrated to the town of Hancock, Berkshire County, Mass. to which place, 27 have also gone from New-Lebanon since the last year.

Tunnel under the Thames. The approaches to this stupendous work on the Surrey side will be near Swan-lane, Rotherhithe, and about 400 feet from the Thames, whilst that on the Wapping side will come out near King Edward street, and at a distance of only 200 feet from the river. The distance under the water will be about 1100 yards, and including the extent of ground from the respective approaches, the entire distance will not exceed one mile. The body of the tunnel is to be formed of a double archway or gallery. Each gallery is to be 13 feet 6 inches wide, and 15 feet high in the clear. The structure is to be entirely of brick and Roman cement; the external dimensions are 35 feet in width, and 20 feet high.

A Colossal Equestrian Statue of Washington is proposed to be erected in New-York—cost $40,000—and a subscription is to be opened to raise that sum.

The number of inhabitants of Patterson, N. J. has nearly doubled since 1820—there are at that place 12 cotton, and 2 duck Factories.

The Oration before the Phi Beta Kappa Society of Dartmouth College, at the next anniversary, is to be delivered by Samuel L. Knapp, Esq. of this city, and the poem by N. H. Carter, Esq. of New York.

According to an official report, the London *Religious Tract Society*, have issued from their depository, during the last year alone, the vast number of 10,120,760 tracts.—During the three years preceding May 1823, it circulated in China and Malacca, 102,150 tracts in the Chinese language, and 3500 in the Malay—all printed at its own expense. The number of tracts which the Society has published since its formation amounts to sixty millions, "exclusive of many millions, printed in foreign languages by means of its funds." At its last anniversary meeting, on the 14th ult. at *five* o'clock in *the morning*. in bad weather, from twelve to fourteen hundred persons were present, the majority of whom consisted of elegantly dressed females.

Among the new publications announced in the London papers, are two volumes of Sermons "by John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New York, &c.

FOREIGN NEWS.

London papers to June 1 have been received. Great interest was felt in England on the question of the acknowledgement of the independence of the South American States. It was expected Mr Canning would make a specific communication on the subject before the prorogation of Parliament.

It is generally believed that England is friendly to this acknowledgement; for it is said that she calculates on an annual market for about *thirty* million dollars' worth of her manufactures there, in consequence.

The distubances in Portugal are hushed. The Queen, the Prince, and the Patriarch of Portugal are banished, the first to a convent, the second to England, and the last to Busaco.

There was no news of importance from Greece.

Constantinople, April 10. "The Turkish fleet is on the eve of sailing, consisting of a ship of the line, a razee, and eight frigates, besides smaller vessels; with transports to carry troops. The counter of the line-of-battle ship is coppered to the stern windows, to prevent the effect of fireships. The first descent of the troops will be on the isle of Samos, and afterwards on the Morea."

Paris, May 18. The Greek Congress has received £50,000 sterling of the loan negotiated in London. Colocotroni, the Greek Chieftain, was living in retirement at Tripolizza. It is said he has acquired an immense fortune, which he is unwilling to share with his brother Chiefs.—Nicata, a nephew of his, has left the Morea, with 3000 men, to cover the siege of Negropont, now carrying on by Ulysses.

Madrid, May 12. His Majesty has promulgated his decree of General Amnesty to all his subjects, for all acts done during the period when Spain was under the usurpation of the Cortes; with the following exceptions:—

1. The *Chiefs* of the Insurrection of the Isle of Leon. [☞*This exception includes* Quiroga, *and a few others.*]
2. The Members of the Cortes who proclaimed the depositition of the King, at Seville.—[*About* 70 *or* 80 *in number.*]
3. The *Chiefs* of the military insurrection in the different parts of Spain, at Madrid, and other cities.—[*They do not exceed* 40.]
4. The assassins of Venusa, the Judges of Elio, and the authors of the massacres in the prisons of Grenada.

The King of Spain has announced his settled determination not to acknowledge the Independence of the South American States.

In the third week of May, upwards of two hundred Spanish refugees were thrown upon the Kentish shore, and more were daily arriving. They came from France, where it had been intimated that they must either return to Spain or leave the country forthwith. They preferred the latter alternative and repaired to England as an asylum, where they were thus arriving, destitute of not only the comforts but the necessaries of life. Benevolent individuals of Dover and Canterbury enabled them to pursue their journey to London.

A numerous and respectable meeting has been held in Calcutta, to discuss the feasibility of steam communication with England *via Suez*. A Committee has been formed who opened a subscription, and resolved to bestow one lack of rupees upon the first individual or company who should first accomplish a passage from England to India in steam vessels—the passage in no instance to exceed seventy days, either by the Cape of Good Hope or the Red Sea, in vessels of British Register, and of not less than 300 tons burden.

Lon. Farmer's Journal.

Notice. *We are happy in being able to state that the Rev. Dr* Channing *has given his consent to the publication of his Sermon at the ordination of Rev. Mr Gannett. Its publication, however, will be necessarily delayed on account of the absence of Dr Channing. It is expected that a short historical sketch of the Federal Street Society will be published with the Sermon and other performances.*

We are authorized also to say, and we do it with much pleasure, that the author of the Account of the Congregational Ministers of Boston, published in our last, has consented that this account, with some corrections and additions, shall be published as an Appendix to the Sermon.

On account of the haste with which our last paper was put to the press, the following errors in the table to which we have alluded, escaped us:

No. 41 J. Lathrop, &c. *for* ob. 13 Jan. *read* ob. 4 Jan.
45 E. Wight, &c. *for* Feb. 1773, *read* Feb. 1778.
51 J. Belknap, &c. *for* ob. 16 June, *r.* ob. 20 June.
65 E. Everett, &c. *for* Feb. 1811, *read* Feb. 1814.

To Correspondents. "*Common Sense*" *is received, and is thanked for his able and conclusive argument against the Trinity. Its insertion is necessarily deferred till next week. Further communications are respectfully solicited.*

MARRIED,

In Newton, on Thursday, the 24th ult. by Rev. Mr Greenough, Mr Hardy Ropes, of this city, to Miss Mary Ladd, of the former place.

In Franklin, Sherman Converse, Esq. Editor of the *Connecticut Journal*, New Haven, to Mrs Eliza Bruen, daughter of the Rev. Samuel Nott.

In Marblehead, Mr John G. Stacy to Miss Elizabeth Pedrick—Mr Samuel T. Valentine to Miss Mary Smith.

DIED,

In Cambridge, on the 28th ult. Mrs. Hannah Staniford Willard, wife of Sidney Willard, Professor in the University.

In Keene, Mrs Sabra Emerson, wife of Mr John Emerson, aged 51.

In Royalston, Mass. April 5th, Amanda F. Goddard, daughter of Salmon Goddard, aged nearly 2 years—June 24th, Mrs Dolly Goddard, his wife, aged 39 years.

The number of deaths in Boston, the week ending July 3d, was 18.

In Canterbury, Con. June 29th, Mrs Lucia C., wife of Rev. T. J. Murdock, and only daughter of the late Hon. Thomas W. Thompson, of Concord, N. H.

In this city, on Friday evening last, about 7 o'clock, after an hour's illness, the Hon. Abraham Lincoln, of Worcester, aged 63, a Member of the Executive Council of this Commonwealth. His remains were carried to Worcester soon after his death.

In Norwich, Paul Brigham, late Lieut. Governor of Vermont, aged 79.

Miscellanies.

THE GOOD PARSON.

BY CHAUCER. A. D. 1388.

A true good man was there of religion,
Pious and poor, the parson of a town,
But rich he was in holy thoughts and work;
And thereto a right learned man; a clerk,
That Christ's pure gospel would sincerely preach,
And his parishioners devoutly teach.
Benign he was, and wondrous diligent,
And in adversity full patient,
As proven oft, to all who lacked a friend.
Lothe for his tithes to ban or to contend,
At every need much rather was he found
Unto his poor parishoners around
Of his own substance and his dues to give;
Content on little, for himself, to live.
Wide was his cure; the houses wide asunder;
Yet never failed he, or for rain, or thunder,
Whenever sickness or mischance might call,
The most remote to visit, great or small,
And, staff in hand, on foot the storm to brave.
This noble example to his flock he gave,
That first he wrought, and afterwards he taught.
The word of life he from the gospel caught;
And well this comment added he therete;
If, that gold rusteth, what should iron do?
And if the priest be foul, on whom we trust,
What wonder, if the unlettered layman lust?
And shame it were in him the flock should keep,
To see a sullied shepherd, and clean sheep.
For sure a priest the sample ought to give,
By his own cleanness, how his sheep should live.
He never set his benefice to hire,
Leaving his flock accombered in the mire,
And ran to London, cogging at St. Paul's,
To seek himself a chauntering for souls,
Or with a brotherhood to be enrolled;
But dwelt at home, and guarded well his fold,
So that it should not by the wolf miscarry.
He was a shepherd, and no mercenary.
Though holy in himself, and virtuous,
He still to sinful men was mild and piteous;
Not of reproach imperious or malign;
But, in his teaching, soothing and benign.
To draw them on to heaven, by reason fair,
And good example, was his daily care.
But were there one perverse and obstinate,
Were he of lofty or of low estate,
Him would he sharply with reproof astound.
A better priest is nowhere to be found.
He waited not on pomp or reverence,
Nor made himself a spiced conscience.
The love of Christ, and his apostles twelve,
He taught; but, first, he followed it himselve.

From the N. Y. Statesman.

On the death of Jane Eliza, in the third year of her age.

As by the frost, in brightest bloom,
Is nipt the earliest flower,
So hast thou met a timeless doom,
In life's serenest hour.

The Sun but shone upon the hue
Of beauty, budding bright;
And, lo! of life the spirit flew,
And winged afar its flight.

Transplanted in its native skies,
Above this world of care,
She opes on heaven her radiant eyes,
"And shines an Angel there."

Fair bud of promise! who would not
Like thee from earth depart,
Ere folly made on life a blot,
Or misery wrung the heart.

Thy hopes, thy fears, thy pain is o'er,
And during joys are thine!
And Mercy's beams around thee pour
The light of love divine.

Farewell! may Spring, returning, strew
With kindly hand thy tomb,
And Pity gem with holy dew
The flowers that round it bloom.

BOSTON BARD.

The healthy and the wise will at this fine season, follow the advice of the old dramatist Massinger.

"—rise before the sun,
Then make a breakfast on the morning dew,
Served up by nature on some grassy hill,
You'll find it nectar."

How beautiful and impressive is the sentiment of the same author—

"Look on the poor,
With gentle eyes, for, in such habits, often,
Angels desire an alms."

THOUGHTS OF LACON.

During the residence of Rev. Mr Colton (the reputed author of Lacon, or many things in a few words) in Charleston, he occasionally amused himself by giving his thoughts to the public, in a newspaper column. The following, from the Courier, may be considered as an American appendix to Lacon, by the author.—*N. Y. Statesman.*

QUERIES.

Whether the moderns are not wise by the ignorance, no less than by the wisdom of their forefathers—and whether their errors have not been unto us as a beacon, and their discoveries as a light-house—and whether the march of knowledge, like the march of time, doth not progress in the darkness no less than in the light.

Whether there are not three insurmountable inequalities among men; inequalities of physical strength, wealth, and talent—and whether talent be not the highest of the three, inasmuch as it can command the one and acquire the other.

Whether wealth does not begin to be the most dangerous of all powers the moment it ceases to be the lowest—and whether man, if placed in a society where money can do every thing, is not too often tempted to do every thing for money.

What will be the result of the great tragi-comedy about to be acted on the stage of the world, and will the march of the bayonet be strong enough to put down the march of opinion.

It is impossible to build a marble temple of brick materials—and are there not many that could defend their liberty, but who do not deserve it: while there are some that deserve their liberty, but who can hardly defend it.

Whether universal suffrage be the best mode of accomplishing the highest object of all governments, namely, that the men of principle may be the principal men.

Whether an Englishman who comes to America a whig has not to thank his philosophy rather than his feelings, if he does not return a tory.

Is not he who prefers a submissive society of slaves to the rough raciness of freemen, more to be pitied, than he who prefers a pumpkin to a pine apple, because the one has a smooth coat and the other a rugged one.

Whether a half enlightened population, with the fullest scope allowed them of thought, speech and publication, be not precisely the materials most liable to be made the dupes of the demagogue, the property of the ambitious, and the prey of the hypocritical.

Whether America cannot offer this dilemma to all her aggressors—"Attack me with few and I will overwhelm you—attack me with many, and you shall overwhelm yourselves."

Whether an union of truth in the bond of reason, be not as great a good as an union of error in the bond of faith.

Whether ignorance be not all that certain popular preachers demand from their congregations, and impudence all that they rely on in themselves.

Whether the whole realms of human intellect be not under the abject despotism of that capricious tyrant, doubt—who reigns in the breast of all of us, but gives satisfaction to none of us—and whether we can define one of those most important things on which all our reasonings depend—life and death—time and space—matter and mind.

Whether prudery of conduct be not an armour resorted to for the defence of that which the fair owner suspects may be endangered—and whether freedom of demeanor be not the result of that confidence in the strength of the citadel, that can fearlessly permit an enemy to reconnoitre the outworks.

Whether "*tuta time*" be not a good proverb, and many have not failed from the inactivity produced by the very goodness of their cause—and whether he, that defends a bad cause, is not obliged to do every thing for it, because it can do nothing for itself.

Whether it be not fortunate, that that ancient library which was given as fuel to the public baths, should have kept the good people of Alexandria in hot water for a season, rather than all posterity in the same predicament for ever—and whether it be not better that men should grow wiser by reflecting on their own thoughts, than blindly poring over those of others.

Whether Napoleon sincerely meant to have given liberty to France, the moment she was capable of enjoying it—and whether the single intention be not the only thing that is required to stamp him the greatest man of any time, and of any place.

Would not Napoleon, who succeeded in France have failed in America—and would not Washington, who succeeded in America, have failed in France—and do not great men often follow events, yet fancy that they guide them.

(*To be concluded next week.*)

EMIGRATION TO HAYTI.

The following valuable and able remarks on the subject of emigration to Hayti, and in reference to the reply of President BOYER to the questions proposed by Rev. L. D. DEWEY, are by the editor of the *Troy Sentinel*:—

We have ever regarded Hayti as better *adapted* than any other country, [for colonizing the blacks] and therefore, *destined*, to relieve the United States from the great evil of their domestic condition. We have not a doubt that means might be readily organized, abundantly adequate to the ultimate eradication of that evil, if the governments of the two countries would act in concert and in earnest for that purpose; and we should be willing to believe that the consciousness of the feasibility of such an enterprise, constitutes, in any part of our country, the real but unavowed objection to it.

The great objection to the concert of action above mentioned, is, that it would invole the necessity of an acknowledgement, by the United States, of the independence of Hayti; and bring on an intercourse between the two countries, which would endanger the tranquility of our southern brethren. The objection is raised chiefly at the south, and we doubt not is honestly urged; but we regard it as wholly untenable—scarcely plausible. It seems to us to be repugnant to some of the most efficacious principles of human nature and conduct, and to pass by all existing facts. With reference to these facts, an intercourse exists between the two countries now, of a far more perilous character that any that could grow out of public convention, or even open war. This intercourse cannot be prevented, and its present natural and constant tendency is to provoke feelings of national hostility on one side, and on the other, to produce discontent and to awaken by degrees the most desperate resolutions of vengeance.—The intercourse now, is *clandestine* and *therefore*, unfriendly. But, if a system, founded upon the plainest and most unalterable principles of equity, were once in operation, the direct design and obvious and fast-coming effects of which, would be to repair the wrongs of a numerous portion of the community, surely the individuals composing that portion would, as a matter of course, be conciliated, and the resentments of the prominent, active and leading men among them would be appeased. Even if there should be found in their number some of a fiercer and more vindictive temper, whose violent and untractable spirits nothing could soothe, they would find their strongest argument of insurrection taken from their mouths by a just and generous policy; and they would be left without sympathy, and, consequently, without hope, in their machinations against the peace of society.

This is not all. Not only would the general coloured race in America be conciliated, if such a policy were voluntarily adopted by the government; but the moral sense of our own nation would be satisfied, and the feelings of the different quarters of the country would be reciprocally kind and harmonious. These last considerations we believe to be of unspeakable moment, and the procurement of such a state of sentiment, "a consummation devoutly to be wished."

We are aware that our southern brethren claim to understand this subject best, because the evil exists in its most portentous dimensions among them. But is for that very reason, and because they are most deeply—agonizingly—interested in this subject, that they entertain as we apprehend, less correct notions concerning it, than those whose safety and happiness are less extensively involved in it. All this appears very natural too, for their feelings are too much excited to permit their judgements to remain unclouded. They think and reason on this subject at the south, as it seems to us, upon the same fallacious principles, upon which the arbitrary governments of Europe have always proceeded in relation to questions of political reform. Those governments have withheld, not merely privileges, but rights, from their subjects, under the lamentable fallacy that, give those subjects an inch and that they would take an ell; and the political convulsions—the revolutionary spasms, of thirty years, have not cured them of the delusion. But this delusion exists nowhere else. The eyes of all mankind, except the parties called on to render justice, have long since been couched; and it cannot be doubted—it would be consummate folly, at this period of the world, to doubt, that, on all questions which involve the permanent well being of large masses of men, the most righteous and just course, is the safest course—nay, that it is, for any considerable series of years, the only safe course. This doctrine has been confirmed by the marshalled armies and *epidemic* slaughter of revolutionary Europe, not more than by the local alarms, domestic revolts and *sporadic* murders, in the southern parts of the union;—and we earnestly hope our southern brethren will not wait for general insurrection and massacre to expose the fallacy of the objection above cited, and to furnish the terrible *quad erat demonstrandum* of the proposition just stated.

From the Centinel.

HAYTI.

MR EDITOR,—In compliance with the request of several very respectable gentlemen of this city, and the solicitations of persons of my own colour, I am induced to publish the following statement in relation to the country and government of Hayti. I the more cheerfully comply with these requests, in hopes that those free people of colour especially, who are disposed to seek an asylum for the enjoyment of liberty and the common rights of man in a foreign clime, may be benefited by this publication.

Having been a resident for some months in the island of Hayti, I am fully persuaded that it is the best and most suitable place of residence which Providence has hitherto offered to emancipated people of colour, for the enjoyment of liberty and equality, with their attendant blessings. At an interview which I had with president Boyer, some months ago, he was pleased to make a verbal statement of the same offers to me, as an organ of communication to the free people of color in the United States, which he has recently made to the Colonization Society, in answer to several inquiries made by the Rev. Mr Dewey.

After having made known to his Excellency the object of my visit, and having received permission from him to preach and discharge the duties of a missionary of the gospel in the Island, I never received the least molestation from any person; but on the contrary, was always treated with the greatest respect by all the officers of the government, and by all classes of the people.

The Island is delightfully situated, abounding with all the necessaries and even the luxuries of life. It presents to the eye the most romantic and beautiful scenery; and while its verdant mountains recal to our minds what we have read of ancient *Gilboa*, *Tabor*, *Lebanon*, *Carmel*, and *Sion*, its fertile vallies present us with the rich luxuriance of the Israelitish Canaan.

The staple productions are coffee, rice, tobacco, indigo, and Indian corn. The forests abound with the best of mahogany, logwood, and fustic; and the pastures are literally covered with flocks and herds.

A yoke of well made oxen, measuring 6 feet 6 inches, may be purchased for 17 or 18 dollars; a handsome cow and calf, for $7; and swine and poultry at the same rate. The markets are supplied with a plenty of fresh and salt water fish—oysters, lobsters and turtles. A turtle weighing 80 or 90 lbs. may be purchased for $2. Through the months of June, July, August and September, I resided upon the Island, and during this time, which is considered the hottest part of the year, and the most unhealthy to strangers, I enjoyed as good health as at any period of my life.

The Haytiens have made great progress in the mechanical arts, which receive liberal encouragements. Goldsmiths, silversmiths, blacksmiths, tailors, boot-makers, painters, cabinet-makers, coopers, tanners, curriers, house-carpenters, ship-carpenters, turners, wheelwrights, tin-workers, sugar-manufacturers, and distillers, would find constant and profitable employment.

A country, the local situation of which is favorable to trade and commercial enterprise, possessing a free and well-regulated government, which encourages the useful and liberal arts, a country possessing an enterprising population of several hundred thousand of active and brave men, who are determined to live free, or die gloriously in the defence of freedom, must possess advantages highly inviting to men who are sighing for the enjoyment of the common rights and liberties of mankind.—The time, I trust, is not far distant, when all wise and good men will use their influence to place the free colored people of the United States upon the delightful Island of Hayti. THOMAS PAUL.

Boston, July 1, 1824.

From the London Times.

CHINESE NEWSPAPERS.

We have been favoured with translations from a series of Gazettes, published at Pekin and Canton, and extending in date from Oct. 1822, to October 1823. Of a country so singular and so little known as China, there may be some gratification to public curiosity, in collecting the evidence of the state of manners and general administration which these extracts afford, and we therefore subjoin a few of the most remarkable of them. The translations are from the pen of Dr Morrison.

The state of criminal jurisprudence is illustrated by the following:

In the 26th number of the Pekin Gazette, the Emperor's Ministers report, that they have divided the number of criminals whose death warrants require his sanction, into seven parts, and have taken the opinion of the Astronomical Board, as to the proper days for his Majesty to affix his mark. This is done by drawing a curved line in red ink under the name of the person to be executed. The number of criminals included in this report was 479. His Majesty gave orders on the first day, that 76 were to be executed within 40 days; on the second, that 65 should suffer within the same period; on the third, 84 within 80 days; on the fourth, 75 within 35 days; on the fifth, 73 within 12 days; on the sixth, 82 from 4 to 9 days; and on the seventh, 25, condemned at Court within the same period. In this list are included only the lighter degrees of capital offences; and, as in very atrocious crimes, unless doubt arises respecting the criminal, punishment is inflicted in a very summary manner, no criterion is afforded of the whole number of capital punishments within the year. Even in cases referred to the Emperor for his decision, the criminal is sometimes put to death before his order can be obtained.

Torture in criminal proceedings appears to be freely applied. In the latter end of 1822, his Majesty issued an official mandate, addressed to the whole empire, in which he declares, that within the space of a few months it has come to his knowledge that no less than seven witnesses have been either tortured to death, or committed suicide in consequence of the pain of torture. Two of these were females. His Majesty, however, does not prohibit the question by torture, but desires it may not be carried so far as to occasion death, and that prisoners may be guarded more carefully, to prevent suicides. This mandate must not be so construed as to introduce undue lenity in the examination of witnesses.

In cases of doubt, the Emperor sometimes orders the criminal to be re-tried. In an Imperial mandate of the 125th number of the Pekin Gazette, his Majesty declares, that "in viewing the list of capital offences, requiring his signature for the autumnal death warrant, there is a case of murder in the province of Szechun, the evidence for which does not appear credible, and the Governor is therefore ordered to subject the parties to torture, and to try the criminal anew." The case is this—A villager had stolen some raiment from the landlord of whom he rented his cottage, and after wearing it a considerable time, it was observed by the owner hanging out to dry, and claimed as his property; but on account of its having become the worse for wear, he demanded the value in money. Thus originated ill-will between the parties.—The villager, as the case is stated to the Emperor, formed the diabolical resolution of killing his own wife, and charging his landlord with the murder. In pursuance of this design, he caused her to accompany him to the borders of the landlord's grounds to collect fuel, when, watching his opportunity, he clave her skull with his chopping-knife, and killed her on the spot. Now, the Emperor argues, that since it does not appear that he was previously on bad terms with his wife, nor that she disclosed the theft, it is not credible that he killed his own wife to involve another man in the charge of murder.

His Majesty is anxious to repress litigation. In the Canton Gazette, of October 11, 1821, it is officially announced, that "appeals from the province have become so frequent of late, that the Emperor commands strict search to be made to discover all "law-exciting black-guards" who fatten on feuds themselves have enkindled, and when found, to punish them severely."

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of every description, executed in a neat and accurate manner, at this office.

CHR

VOL. III.

Miscellanies.

THE VILLAGE CHURCH.

BY CUNNINGHAM.

I love the ivy-mantled tower,
Rocked by the storms of thousand year
The grave whose melancholy flower
Was nourished by a martyr's tears.
The sacred yew, so feared in war,
Which, like the sword to David given
Inflicted more than human scar,
And lent to man the arms of heaven.

I love the organ's joyous swell,
Sweet echo of the heavenly ode;
I love the cheerful village bell,
Faint emblem of the call of God.
Waked by the sound, I bend my feet,
I bid my swelling sorrows cease;
I do but touch the mercy seat,
And hear the still small voice of peace

And, as the ray of evening fades,
I love amidst the dead to stand;
Where, in the altar's deepening shades,
I seem to meet the ghostly band.
One comes—O! mark his sparkling eye,
The light of glory kindles there;
Another—hear his deep drawn sigh—
O!—'tis the sigh of dumb despair.

Another treads the shadowy aisle,
I know him—'tis my sainted sire—
I know his patient, angel smile,
His shepherd's voice, his eye of fire.
His ashes rest in yonder urn,
I saw his death, I closed his eye;
Bright sparks amidst those ashes burn,
That death has taught me how to die.

Long be our Father's temple ours,
Woe to the hand by which it falls!
A thousand spirits watch its towers,
A cloud of angels guard its walls.
And be their shield by us possessed,
Lord! rear around thy blest abode,
The buttress of a holy breast,
The rampart of a present God.

The following beautiful Hymn, from the Asiatic al, is by the Right Rev. Reginald Heber, lord of Calcutta.

HYMN.

By cool Siloam's shady fountain,
How sweet the lily grows!
How sweet the breath on yonder mountai
Of Sharon's dewy rose!

Lo! such the child whose young devotio
The paths of peace has trod;
Whose secret soul's instinctive motion
Tends upward to his God.

By cool Siloam's shady fountain,
The lily must decay;
The rose that blooms on yonder mountai
Must shortly fade away.

A little while, the better morrow
Of man's maturer age
Will shake the soul with cankering sorr
And passion's stormy rage.

O Thou! whose every year untainted
In changeless virtue shone,
Preserve the flowers thy grace has plante
And keep them still thine own.

NOTES ON THE BIBLE.

(*Continued from p.* 177.)

In the preceding numbers of these I have given some historical account of gin of that collection of writings, which tute the New Testament, of the ma which they were preserved in manus more than fourteen centuries, of the circ ces under which the present received then formed and printed, and of some o tempts which have since been made to such errors, as farther researches have course of three centuries, discovered copy, and to restore it to its primitiv

We have seen that but few manusc ies were consulted, in forming the text first printed; nor had it the benefit of tion from the readings of any considera ber more, before it was considered as f to be regarded as a standard. But si period, numerous manuscripts have light, some of very ancient date, and them of great value, for recovering a r rect reading of the text. Ancient vers which were either unknown, or inacce that time, have furnished valuable contr either to confirm or to correct the text course has been had to quotations from of the New Testament, to be found in ings of early Christians.

The use of all these researches ha establish, on the most unquestionable the general purity of the writings of Testament, and the general correctne received text; at the same time that ply the means of restoring the true wherever errors have crept in, a clearly that neither it, nor any oth existing copy, can be presumed to b without fault.

Before the invention of printing, books could be mutiplied only by the expensive process of writing; and of ery copy that was taken was liable t rors in addition to those, which had it at each preceding transcript. Now transmitted down in this manner thro teen centuries, (for so long it was fro of the apostles to that in which ed from the Complutum press,) the in transcribing may be expected to be and sometimes of some importance. must this be the case in respect to